



BHAGAVAD GITA

Chapter 1

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CHAPTER 1

ARJUNA VISHADA YOGA

(The Yoga of the Despondency of Arjuna)



Chapter 1 (47 Verses)

Summary

Arjuna Vishada Yoga

Verse 1

Dritharashtra's
Question

Verse 2 – 21

Sanjaya's description
of the Armies in war

Verse 22 – 46

Arjuna's Problem

Verse 47

Sanjaya's Conclusion

Verse 1 – 20 :

- Kurukshetra, 150 KM from Delhi, one of 48 Punya Teerthas.

Dritharashtra	Sanjaya
- Blind King	- Yoga Chakshu (No likes and dislikes)

Sanjaya's description of Army :

- 7 Akshaguni.
- 11 Akshaguni – 21,870 chariots.
- Duryodhana approaches Drona Acharya and blows conch, earth shaking sound.

Verse 22 : Divine Conchs

अर्जुन उवाच ।
सेनयोरुभयोर्मध्ये
रथं स्थापय मेऽच्युत ॥ १-२१ ॥
यावदेतान्निरीक्षेऽहं
योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यम्
अस्मिन् रणसमुद्यमे ॥ १-२२ ॥

arjuna uvāca
Senayor ubhayor madhye
ratham stapaya me'chyuta || 1.21 ||
yāvadētānnirīkṣē'ham
yōddhukāmānavasthitān |
kairmayā saha yōddhavyam
asmin raṇasamudyamē || 1.22 ||

Arjuna said : In the midst of the two armies, place my chariot, O Achyuta, that I may behold those who stand here desirous of fighting and, on the eve of this battle, let me know with whom I must fight.
[Chapter 1 – Verse 21, 22]

- Krishna – Achyutha – infallible.
- Krishna places, Arjuna chariot in between 2 armies in front of Bheeshma and Drona.
- Arjuna overpowered by grief.

Verse 26 + 27 :

तत्रापश्यत्स्थितान्पार्थः
पितृनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातृन्
पुत्रान्पौत्रान्सखींस्तथा ॥ १-२६ ॥

tatrāpaśyat sthitān pārthaḥ
pitṛnatha pitāmahān |
ācāryān mātulān bhrātṛn
putrān pautrān sakhīmstathā || 1.26 ||

Then, Partha saw stationed there in both the armies, fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons and friends too. [Chapter 1 – Verse 26]

श्वशुरान्सुहृदश्चैव
सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः
सर्वान्बन्धूनवस्थितान् ॥ १-२७ ॥
कृपया परयाविष्ट
विषीदन्निदमब्रवीत् ॥ १-२८ ॥

śvaśurān suhṛdaścaiva
sēnayōrubhayōrapi |
tān samīkṣya sa kauntēyaḥ
sarvān bandhūnavasthitān || 1.27 ||
kṛpayā parayāviṣṭah
viṣīdannidam abravīt || 1.28 ||

(he saw) Fathers-in-law and friends also in both the armies. Then the son of Kunti, seeing all these kinsmen thus standing arrayed, spoke thus sorrowfully, filled with deep pity. [Chapter 1 – Verse 27, 28]

Love	Attachment (Kripaya)
- Accept pain, laws of nature, knowledge based, unconditional, no expectation, divine, accept situations as they unfold, gives freedom.	- Do not accept laws of nature, emotion based, conditional, full of expectations, binds people, causes sorrow and grief.

Verse 31 :

निमित्तानि च पश्यामि
विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि
हत्वा स्वजनमाहवे ॥ १-३१ ॥

**nimittāni ca paśyāmi
viparītāni kēśava |
na ca śreyo'nupaśyāmi
hatvā khajanamāhave || 1.31 ||**

And I see adverse omens, O Kesava. Nor do I see any good, in killing my kinsmen in battle...
[Chapter 1 – Verse 31]

- Arjuna grief.
- Wrong to fight relatives, delusion.

Verse 32 :

न काङ्क्षे विजयं कृष्ण
न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द
किं भोगैर्जीवितेन वा ॥ १-३२ ॥

**na kāṅkṣe vijayaṁ kṛṣṇā
na ca rājyaṁ sukhāni ca |
kiṁ nō rājyēna gōvinda
kiṁ bhōgairjīvitēna vā || 1.32 ||**

For, I desire not victory, O Krsna, nor kingdom, nor pleasures. Of what avail is dominion to us, O Govinda? Of what avail are pleasures or even life itself?... [Chapter 1 – Verse 32]

- No desire for victory.
- Govinda = One who knows Karma Phalas of Jivas.
- Don't compromise Dharma Anushtanam.

Verse 33 :

येषामर्थे काङ्क्षितं नः
राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे
प्राणांस्त्यक्त्वा धनानि च ॥ १-३३ ॥

yēṣāmarthē kāṅkṣitaṁ nah
rājyaṁ bhōgāḥ sukhāni ca |
ta imē'vasthitā yuddhē
prāṇāṁstyaktvā dhanāni ca || 1.33 ||

They, for whose sake we desire kingdom, enjoyment and pleasures, stand here in battle, having renounced life and wealth... [Chapter 1 – Verse 33]

- Arjuna forgets Adharma done by enemies.
- Caught by his attachment.

Verse 34 :

आचार्याः पितरः पुत्राः
तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः
श्यालाः सम्बन्धिनस्तथा ॥ १-३४ ॥

ācāryāḥ pitarāḥ putrāḥ
tathaiva ca pitāmahāḥ |
mātulāha śvaśurāḥ pautrāḥ
śyālāḥ sambandhinastathā || 1.34 ||

Teachers, fathers, sons and also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives... [Chapter 1 – Verse 34]

- Arjuna laments, he has to fight Bheesha, Drona.

Verse 35 :

एतान्न हन्तुमिच्छामि
घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य
हेतोः किं नु महीकृते ॥ १-३५ ॥

ētān na hantum icchāmi
ghnatō'pi madhusūdana |
api trailōkyarājyasya
hētōḥ kiṁ nu mahīkṛtē || 1.35 ||

These, I do not wish to kill, though they may kill me, O Madhusudana, even for the sake of domination over the three worlds; how much less for the sake of the earth. [Chapter 1 – Verse 35]

- Arjuna says he does not need Svarga promised for Kshatriyas killed in war.

Verse 40 :

कुलक्षये प्रणश्यन्ति
कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नम्
अधर्मोऽभिभवत्युत ॥ १-४० ॥

kulakṣayē praṇaśyanti
kuladharmāḥ sanātanāḥ |
dharmē naṣṭē kulaṁ kṛtsnam
adharmō'bhibhavatyuta || 40 ||

In the destruction of a family, the immemorial religious rites of that family perish; on the destruction of spirituality, impiety indeed overcomes the whole family. [Chapter 1 – Verse 40]

- Delusion justified.
- If families destroyed, Dharma, destroyed, no culture will be left, values destroyed, widows will suffer confused society, ancestors will suffer (No Sradha).

Verse 43 :

दोषैरैतैः कुलघ्नानां
वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्माः
कुलधर्माश्च शाश्वताः ॥ १-४३ ॥

**dōṣairētaiḥ kulaghnānām
varṇasaṅkarakārakaiḥ |
utsādyantē jātidharmāḥ
kuladharmāśca śāśvatāḥ || 1.43 ||**

By these evil deeds of the destroyers of the family, which cause confusion of castes, the eternal religious rites of the caste and the family are destroyed. [Chapter 1 – Verse 43]

- Family needed for moral support.
- Kula Dharmas will perish because of social and cultural disaster.

Verse 45 :

अहो बत महत्पापं
कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन
हन्तुं स्वजनमुद्यताः ॥ १-४५ ॥

**ahō bata mahat pāpaṁ
kartuṁ vyavasitā vayam |
yad rājyasukhalōbhēna
hantuṁ svajanam udyatāḥ || 1.45 ||**

Alas! We are involved in a great sin, in that we are prepared to kill our kinsmen, from greed for the pleasures of the kingdom. [Chapter 1 – Verse 45]

- Arjuna laments.
- Will be committing Papam out of greed for Kingdom.

Verse 46 :

यदि मामप्रतीकारम्
अशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युः
तन्मे क्षेमतरं भवेत् ॥ १-४६ ॥

yadi māmāpratīkāram
aśastram śastrapāṇayaḥ |
dhārtarāṣṭrā raṇē hanyuh
tanmē kṣēmataram bhavēt || 1.46 ||

If the sons of Dhrtarastra, weapons in hand, slay me in battle, unresisting and unarmed, that would be better for me. [Chapter 1 – Verse 46]

- Arjuna feels being killed is better than killing others, height of delusion.
- Unarmed, I will surrender.

Verse 47 :

सञ्जय उवाच ।
एवमुक्त्वार्जुनः सङ्घो
रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं
शोकसंविग्नमानसः ॥ १-४७ ॥

sañjaya uvāca |
ēvamuktvā'rjunaḥ saṅkhyē
rathōpastha upāviśat |
visrjya saśaram cāpaṁ
śōkasaṁvignamānasaḥ || 1. 47 ||

Sanjaya said : Having thus spoken in the midst of the battlefield, Arjuna sat down on the seat of the chariot, casting away his bow and arrow, with a mind distressed with sorrow. [Chapter 1 – Verse 47] 21

- Sanjaya summarises Arjunas problems.
- Arjuna sits down casting his bow and arrow.
- Deluded in sorrow because of attachment, shattered emotionally, no motivation.
- Battle ground can be compared to Dharmic and Adharmic thoughts in our mind.
- Samsara Varnanam of Raaga (Attachment), Shokha (Grief), Moha (Delusion).

Concluding verse of chapter – Purti Vakyam :

- Om Tat Sat, Auspicious, Srimat, wealth of knowledge for purity of mind by Karma Yoga (Yoga Shastra) and Brahma Vidya, Samvada – divine dialogue.